

383 seeds of prickly palmettos. They pile these in a mortar, boil them in
 142 water from time to time, and press them as stated above. Others
 463 spin cotton, which occupation they resume at night by the fire. They
 [75] also take care of the sick, and for that they apply themselves to learn-
 ing the medicinal plants which are good for the illnesses. They have
 some excellent remedies which are very [66] effective. We will
 someday know more about them, if it pleases God. Nevertheless,
 ● [44] neither the men nor the women wear themselves out with work.

CHAPTER IX

Their Drinking Parties

273 We will not call them feasts because they only hold their debaucheries
 to drink and to get drunk, both the men and women. They just call
 them ouicon, which is the drink that they make from cassava, as
 strong as they can for these occasions. They hold them nearly every
 day in various places for various reasons. The most famous drinking
 [72] party is for war. They hold one when the man and woman have their
 144 first male child. They likewise celebrate when they cut off all the
 hair of their children for the first time. Also when their boys are
 81 growing up and attain their adolescence they make them fast, and
 then hold a celebration. The young men in question capture a
 Mandénix or merlin or some other bird of prey and feed it for some
 time preceding the celebration. Then, everybody being assembled,
 the father of the young man takes the bird and kills it on the head of
 his son, and having crushed and ground the body of the bird, puts it
 into water. Then, after slashing the body of his son with agouti teeth
 or something else until the blood comes, he bathes and rubs him with
 this water. Afterwards they make the young man lie very straight
 [62] in a bed which is hung from the top of the hut, and he must maintain
 this posture, or else (they imagine) he will become deformed. If
 he should bend over, he would remain bent, if he should bend a leg,
 the leg would always remain bent. They also make him fast for
 too long a time. Next, they dry the heart and feet of the bird and
 hang them around his neck. For some, who are stronger, they mix
 a great deal of pimento with the water of which we spoke, and make
 them eat the bird's heart, and imagine that that will make the boys
 valiant.

601 called niousèlleri and she calls him nîkèliri. A male cousin after he is married drops all his previous names and is called ibamoûi. Female cousins after marriage retain the name nibancou. Children of these marriages on the uncle's side are called ibamoûi nicapoûe, and on the aunt's side ibamoûi nigatou, that is to say, these are the terms the above-mentioned cousins use.

Nirannium is the name that the sister-in-law gives to her brother-in-law. Nannîre or ofiaranincou is the name which the brother-in-law gives to his sister-in-law. The fathers and mothers of the married people are called nîcherou. The fathers-in-law call their sons-in-law ibalimoucou. The mothers-in-law call them nirignon, nitan, or nititi. The sons-in-law call their fathers-in-law imetancou or imetamoulou. The sons-in-law call their mothers-in-law iménouti. The father-in-law uses the same name, nackre, for both his daughter-in-law and for mother-in-law. These women call him nétignon. Most of the time cheu is the name for all the children, both one's own as well as others.

The women take these names according to their rank in marriage: libotîb, libotîgnâcou, kleîto, libotîyaoni.

These are the terms by which the children call their father's wives who are not their true mothers: noucouchouroutôarou or ichanîmteni. If a woman has children of somebody other than her husband these children are called icoumantèni. Men and women call their children from other marriages inlemoutouli or nîrabeûcayem. Children coming from Carib men and negro women are called chîbârall, cachîonna, or yaboulouïou. [11]

7. Occupations

- 461 The Caribs are strong and robust, but nevertheless, they only work lightly. In the morning after breakfast they go here and there to work or to hunt, but it is necessary that the weather is good and that the dew has disappeared. Before they will put out to sea they say "let us wait until it becomes warm." Meanwhile a breeze usually comes up and they have much more difficulty rowing. When they are asked to clear a garden they come with their axes and cut down very much in a single morning, but then they drink the rest of the day and all the following

●44 night. If they build a pirogue or a house it takes them an entire year to do the work. When they stay in their houses, some make baskets and others make oars which they smooth with glass or with pumice stone; and others rock themselves in their hammocks, talk, or play the flute. These occupations do not break their arms. They¹
 [142] all are of good size, muscular, thick-set and well-proportioned, although their food is poor and meager. As a consequence they are not energetic. The women are scarcely more diligent for they need six months or even years to make one cotton hammock. They work
 68 in the morning making cassava, cooking, and watching their children. After eating they go to their garden, harvest manioc, clear the spot, dig the ditches, and replant it. Then they come back with their burdens and give their husbands dinner and then they themselves eat. They peel and grate the manioc and squeeze it. These are the ordinary occupations of the women and of the wives of captains as well. [200]

The Carib women go to their gardens every day to dig sweet potatoes or manioc, and the wives of the captains go just as the others do. After they have uprooted the crop they clean the soil and replant the manioc or potatoes. They do not use spades, nor hoes, because they are not accustomed to them, but use a sharp stick. They dig the soil with it and make a ditch for manioc, then go back loaded with their full carrying basket. [149]

247 The Caribs don't use our vegetables. They have gardens instead of fields and vineyards. They obtain from them bread and officou, that is to say they grow manioc and sweet potatoes. This is what we call our plantations. This is different from the Caribs for whom houses and carbet are separated from gardens. They dig one hole here and there, different from the French whose gardens and houses are not scattered. [281]

"I have planted manioc wood" is the expression for saying "I sowed or planted." The main cultivation of the country are roots produced by a small tree. When it is uprooted and the root is taken, one cuts the wood into pieces as long as fingers which are placed into the cultivated ground with a digging stick. These produce other small manioc trees with roots. [96]

313 Every evening groups of women go to the woods carrying axes to split sandlewood which they cut into little splinters. They put
 1 [i.e., the Caribs. - Analyst]

674 as a fly, " which is to say very drunk. It is thus understood that he has
562 been well judged. They very often kill the old people saying that
they are no longer well and consequently are unhappy. When their
wives are old they kill them, arguing as their reason that they are no
longer able to tend to the garden or make cassava or otico [kind of
beer]. They are jealous, and if a woman has failed them they kill
her or make her a servant and slave to others. When they have sus-
picions about her misconduct they make her drunk—for their otico
is potent when it is well made—and when she is in this state she can
conceal nothing.

- 44 The men are extremely slothful and pass the time lying or sitting
on their hammocks, carousing, gossiping, and allowing themselves to
[303] be combed by their wives. They cannot pass an hour without being
combed and don't even take the trouble to fish or hunt, preferring to
fast a little and eat only some cassava and crabs, rather than leave the
house to catch lizards or tortoises, or some other thing. However,
[437] when they come to trade with the French they catch a tortoise and
bring it with them. This is their principal item of trade. They some-
times bring pineapples and bananas as well as bows and arrows which
[572] they give to their comperes; this is the term they use for all their friends.

846 The Caribs have a ridiculous ceremony at the birth of their children.
The woman gets up immediately after having given birth and goes
back to work if she is able. The husband goes to bed /in a hammock/
which they hang high from the house, and here he complains about
his belly and rubs it as if he were suffering greatly. For the span of
an entire moon he leaves his hammock only for necessities, supporting
himself with a stick. The others visit him as they would a sick man.
It is true that to a certain extent they cause this pretended illness to
pass into a real one because the man is badly treated. He must fast
very rigorously for a few days, and they give him only cassava and
very little of that, but they give him enough to drink, especially at
the moment the child suckles. After several days he is able to eat
crabs, and some time after this he is permitted tortoise meat; finally
he eats any kind of food without limitation, as though he were com-
pletely healed. But before this they hold an assembly where the so-
called sick man is gashed all over his body and loses much blood.

Those fathers who have already had five or six children are only gashed
[634] on the arms and legs. They do not know what it is to swaddle children,
nor do they treat them delicately as we do; but nevertheless they love
them tenderly.

146 young French boy, a servant of Mr. de la Vallee, having abused an old Carib woman who was 80 years old, made her pregnant. It should be added that according to the opinion of the inhabitants who first lived in the islands she was more than 100 years old. This was confirmed by the age of the children who were themselves very old. In the island of Martinique the same boy married a 55 year old French woman who became pregnant frequently and had several children, although she has now been barren for the last 15 years.

4. Occupations

461 None of the occupations of the Carib men require difficult labor,
462 but are rather a necessity without which even the sweetest life is unbearable. They spend their whole life in such complete idleness that when one sees them put a hand to work one might think that it is monotony and annoyance which they find in laziness that makes them work, rather than reasonable compulsion. As soon as they get up they run to the river, wash themselves completely, and then light a big fire in their carbet, and sit around it to get warm. Everyone tells what he knows, some converse with friends, and others play the flute, so that they are moving either their tongues or their fingers. Meanwhile women prepare the food. After this meal some go fishing, which they do in several ways.

226 They shoot fish with arrows and dive down immediately into the
462 water to get them. Others, when they see a lobster, which is a big crayfish of the sea, take a big stone in both hands and dive headlong into the water. Leaving the stone at the bottom they bring up the lobster. They harpoon tortoises, but usually they fish for them with hook and line as we do. They catch big fish with lines made of aloes fiber, using big hooks. Small fish are caught on little tin hooks without barbs. They also use birds such as kingfishers and pelicans, which they tame while young, to go fishing for them. They use these birds as we use cormorants. Fairly often they stun fish in rivers with certain crushed herbs which have been soaked. They catch these stunned fish by hand, and indeed, these are just as good as those caught by hook and line.

512 Other men go to their houses in order to chop wood, or spend their
462 time at some small task which they consider necessary. Some em-
[415] ploy themselves by making ibichets. These are little sifters, round
or square, with such small holes that they use them to sift their flour
and oticon. They make them from the first barbs of a plant which
the Caribs of Dominica call otalloman and which I have described
under the name of solaman because I have heard it named by others
in this way.

Still other men are seen making lines to fish in the open sea,
others make cotton belts, while the laziest men of all cut off their
beard with a knife or pluck it out, hair by hair. Some make boutou
clubs, bows, arrows, or catolis which are a kind of carrying basket
used by the women. The more industrious work on canoes and
pirogues and often spend several full years making one.

241 When they go to clear the forest for the habitation of a neighbor,
462 it takes about two or three hours to do, if they feel like working.

They knock down the trees in a hundred foot square, the wood lying
in confusion on the ground. They then go drinking, and get drunk
• [46] for the rest of the day and sometimes the whole night. Concerning
all of these tasks, they work an hour a day, and even then so slackly
that they seem to be mocking their job.

They consume the rest of the time being painted and combed by
their wives, playing the flute, and having daydreams.

883 All this which has just been described is the work of men. How-
ever, all the youths continually practice drawing the bow and become
so expert that they can shoot flying birds. They sometimes wrestle,
[52] but in a very different way from the French, for they grab each other
by the forearm and give each other such shakes that Father Raymond
Breton states he saw a man who, having been thrown on the ground,
remained there more than a quarter of an hour before he became
fully conscious.

512 Whatever may be said about the Indies being the paradise for
512 women, this is true only for our French women, as we shall describe
in its place. Concerning the Carib wives, they are more exactly
[46] slaves of their husbands, rather than companions, for they are never
462 idle. As soon as they get up they go to bathe, and then prepare their
512 husbands' soup which is made with some boiled bananas. After the
husband has been served a full plate, and he is through with it, they

871 Between the ages of six and twelve children are supposed to attend school in
857 Salybia, in many cases a considerable distance from their homes. This does not,
nevertheless, exempt them from fetching wood and water, or running errands for
their mothers; and sometimes they will play truant from both and go river-cray-
fish catching on their own account, at which they are generally much more adept
than doing sums or reading. In fact, considering that all school work is con-
ducted in English (a language which few come to understand readily, let alone
[212] to speak clearly) it is not surprising if these children who acquire a fair degree
of literacy are the exception rather than the rule.

461 The average Carib man rises with the sun, and works hard enough, but spec-
476 ially, as present interest or inclination dictates. Periods of excessive energy
output are followed by days of depression or complete idleness, encouraged doubt-
less by drinking bouts for which any occasion such as a Church holiday, a wake,
or a "coup de main" may be the pretext. The latter system of co-operative work
still obtains for such heavy or urgent labor as clearing a patch of woodland for
a new provision-garden, hauling a freshly made dug-out from the forest-heights
to be finished on the coast, digging the site for a new house or re-roofing an old
one. For such tasks, helpers are invited, and no payment is offered, but food and
rum are supplied free and *ad libitum* by the owner of the canoe or house, or the
maker of the new provision-garden.

463 Of the two most thickly settled districts, St Cyr and Bîtaka, the inhabitants
of the former hamlet are predominantly women and basket-makers, those of the
latter, woodmen and horticulturists. But only those belonging to a very large
household can afford to specialise to any considerable extent. Most Carib men
must be ready to turn their hand to felling, squaring, and sawing of timber;
hunting, sailing, and fishing; the making of dug-outs, basketry, twine, and rope;
thatching and broom-making from palm-leaves; even butchering and carpentry.
Small wonder that the expert canoe-builder and fine basket weaver are disappear-
ing together with the old joint family.

462 While man may be called the "better-winner," woman is the "bread-winner"
of the Island Carib family (metaphorically speaking; for they are little of either
in the literal sense). Her labor, though perhaps less arduous than a man's, is
unceasing. It is she who does all the washing and clearing, cultivates, carries
and prepares the starchy tubers that go by the name of food, makes and mends
[247] the family's clothes, cares for the children. It is therefore hardly to be looked
upon as a strange custom, if she continues as of old to serve the man's meals in
[349] the house, herself and the children eating later and at leisure in the kitchen (as
outsiders in the yard).